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THE *Diocese of Calgary* Moosonee and Keewatin Mailbag. *Calgary*

"The work is great, and we are separated one far from another."

Vol. VI.—No. 2.

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April, 1909.



CHIPLEWYAN DAY SCHOOL.

REV. F. C. SEVIER, CHURCHILL.

[Photograph by kind permission of MRS. MOODIE.]

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DIOCESE OF MOOSONEE, HUDSON BAY.

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Remittances may be made to the Treasurer in England, T. H. BAXTER, Esq., 20, Compton Terrace, Islington, London, N.; or they may be paid into the account of the "MOOSONEE CHURCH FUND" at Lloyd's Bank, Limited, 72, Lombard Street, E.C.

Commissaries for the Diocese of Moosonee.

In England, Rev. A. J. BEGBIE, M.A., Horton Rectory, Chipping Sodbury,
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Rev. S. GREEN, B.A., St. Nicholas' Vicarage, Ipswich.

Rev. R. N. F. PHILLIPS, M.A., Emmanuel Vicarage, South
Croydon, Surrey.

In Canada,

MAILS FOR MOOSONEE.

Letters for Chapleau may be posted by all Canadian and U.S.A. Mails, in the latter case *via* New York.

Summer Mails *viâ* Matheson, Ont., leave England from May 1 to Sept. 5.

Winter Mails to leave England *via* Matheson, December 1, March 1.

Letters for Cumberland Sound to be addressed, c/o Messrs. KIDD & SONS (Merchants), Peterhead, N.B. Letters go by private whaling vessel, which generally leaves in July.

THE

MOOSONEE & KEEWATIN

MAILBAG

Vol. VI.—No. 2.

April, 1909.

"Behold, these shall come from far. . . from the North."—Is. xlix. 12.

COMING, coming, yes, they are
Coming, coming from afar;
From the frozen realms of midnight,
Over many a weary mile,
To exchange their soul's long winter
For the summer of His smile."
—E. HUSBAND.

FESTIVAL SERVICE.

THE Twelfth Anniversary Service was held at St. Mary-le-Bow, Cheapside, London, by kind permission of the Rev. A. W. Hutton, on Thursday, March 11th, at one o'clock.

Owing to Lent there was a large congregation, and it was cheering to Moosonee supporters to see such a full church.

The Rev. T. Lancaster, Vicar of Holy Trinity, Islington, conducted the service, and Archdeacon Renison read, very forcibly, the lesson from the tenth chapter of St. Paul's Epistle to the Romans.

The Bishop of Moosonee took for his text the first and last three verses of the 103rd Psalm. As the keynote of the Psalm was that of thanksgiving, so was his to-day; first, a personal thanksgiving for God's mercies in restoring him to health; second, for the workers who have laboured and are labouring in the diocese; and, third, for the home workers and societies, who give their help so willingly. During the past few weeks some £2,000 have been collected for the diocese; but, with railways building and the work extending, this amount will be sufficient only to establish, not to support. Annual subscriptions, therefore, will now be required more than ever, if the work thus begun is to be continued. The Bishop said, in conclusion, that this could only be

obtained in three ways—by “the spread of information,” “persevering prayer,” and “consistent faith.”

One could not help wondering what the appeal from the far-off Lone Land must mean to this City congregation, assembled in one of London's ancient and most interesting churches. That it did appeal was evidenced by the collection, viz., £19. God grant that a deeper effect may be produced, and some offers for service may be the ultimate outcome.

GEORGE J. MONEY.

THANKS AND REQUESTS.—Mr. Faries writes, December 11th 1908: “I have great pleasure in thanking you for the goods, groceries and stationery, which you sent us. They are all very acceptable, and are very much appreciated; both Mrs. F. and Mrs. S. thank you heartily for the groceries. When I was ill and my wife did not know with what to tempt my appetite, she espied the tin of groats, and forthwith made some nice gruel, which I enjoyed very much.”

Miss Quartermaine, Moose Fort, asks for wide white elastic for garters, also strong cotton and needles; and Miss Barker, Albany, begs that some kind friend will send them a new C.M.S. flag, for the one they have is now old and feeble. The flag is about two yards wide.

WE are sorry to say that Bishop Holmes is leaving Moosonee for Athabasca Diocese shortly.

* * *

MR. FARIES was married August 11th, 1908, to Miss Isabelle Craig. We hope to give his account of the wedding trip, of over 2,000 miles, in July.

* * *

SALE OF WORK.—Please begin to work for the Autumn Sale in good time.

REMITTANCES.—Subscriptions and Donations for the Moosonee Church Fund, for the Keewatin Diocesan Fund, or for any of the Special Objects named in these pages, will be thankfully received by the Treasurer or Secretary. *Care should be taken to specify distinctly the object of the remittance.*

STAMPS (FOREIGN, COLONIAL, and OLD ENGLISH) for Sale for Moosonee will be thankfully received by E. HEBBERT, Esq., Berrynarbor, Ilfracombe; also whole postcards, envelopes, and wrappers.

GOODS.—Strong, warm clothing, such as frocks, skirts (very long), chemises, and stockings, shirts, jerseys, jackets, and socks, of all sizes; boys' shirts particularly needed.

As freight on goods is very costly, it is better to send only good, strong material, even if that necessitates a less quantity being contributed.

The same rule applies to materials sent out for working up, as duty also has to be paid on these; remnants of flannel and woollen stuffs, and knitting wool are extremely useful; also warm shawls, rugs, mufflers, work bags, toys, etc., are all gratefully received.

All goods to be sent to T. H. BAXTER, Esq., 20, Compton Terrace, Islington, London, N., by the middle of April, accompanied by a contribution towards the cost of freight.

Diocese of Moosonee.

MOOSONEE.

EXTRACT FROM ARCHDEACON RENISON'S SPEECH AT THE
C.C.C.S. MEETING.



THE Diocese of Moosonee is practically the Diocese of Hudson Bay. It contains about 400,000 square miles, and is large enough to place in Hudson bay itself England, Scotland and Ireland, and also the Diocese of North Queensland. The first missionary at Hudson Bay was, the Rev. John Horden, who went out to that country from Exeter fifty years ago. During his life-time he translated the Bible, the Prayer Book and a Hymn Book into the two languages of the Indians. He went practically to a moral wilderness, and before he died had founded a Diocese and established twenty-five or thirty Mission Stations throughout 300,000 square miles. In the past our work in Moosonee has been very largely among the Indians, but just in the last two or three years has come a most marvellous change, and the building of these new railways through the southern part of the Diocese accounts for all this. At the present time the Grand Trunk Pacific runs for 500 miles through the southern part, and another railway will run for 300 miles in another part of the Diocese.

On the 1st of February, 1908, a missionary left the factory at Hudson Bay and walked to the nearest railway station and post-office. He took an Indian with him, and started on snow-shoes, it being 40 deg. below zero, and after fifteen days' journey he arrived at the post-office, 450 miles away. On the ninth day, suddenly, in the midst of that pathless wilderness, we seemed to come to signs of civilisation. With the keen sense of the wild man we scented fire and good things that appeared to be cooking there. In two or three minutes we came upon four large shanties built of logs, where the workmen were, and were told that it was the Advance Construction Camp of the Grand Trunk Pacific Railway. There were 300 workmen living there in the wilderness, and they had constructed a large piece of railway on one side. Having satisfied the inner man, I asked whether there had been such a thing as a religious service in this community. They said they had been there for eight months, and never a minister had they seen! I asked whether, to-morrow being Sunday, they would care to have a



(Kindly lent by the C.C.C.S.)

THE VEN.

ARCHDEACON RENISON, B.D.

service? and a man said, "Yes, we will have a service." It is true that there was one man who said, "To think that men 300 miles from civilisation cannot get rid of the Church!" If that is a reproach, I hope it will be the only reproach that will ever be brought against the Church. On Sunday we went into the cook's camp, where all the men had their meals, and, after breakfast, had a service. Some hymn papers had been produced by the missionary, and several of them had been copied out. It was wonderfully pathetic to see those men (who had made careful preparation for the solemn Service) sitting round upon benches and the floor. There were over 200 men there, and though we had no organ or very æsthetic, grand service, it was a service that went to one's heart, and was keenly appreciated by those men in the wilderness. We sang "Rock of Ages" and "Jesus, Lover of my Soul," and I myself was scarcely able to speak after having sung those hymns and seeing how they seemed to re-awaken in their minds memories long forgotten. Afterwards the men came to me and said: "You have got to give us services here," and I said, "We will see what we can do." We sent down a young student, who came from Birkenhead in England, to work among them.* He was a man among men, and they liked him. He wrote their letters, and he reasoned with them quietly, and made them remember that though they were in the wilderness, still God was near. I had letters from some of these men afterwards, and they said: "That is the right kind of parson for us. That man is all wool and a yard wide." We expected that this summer Mr. Howard would have been ordained and go back to his work, but just three or four days ago a telegram came from Toronto, where he was finishing his course, and this is what it said: "Howard died of typhoid last night—fever contracted in camps." I tell you that young man had only begun his work, but he is as much a hero as one who ever died on the field of battle.

Now, I want to tell you what we require. There is at present an enormous opportunity for us in Moosonee. At the place where that service was held last winter there will be a large town in two or three years. Two railways intersect there, and at the present time there are thousands of men working on either side of the railway of construction. There are shopkeepers, miners, prospectors, and lumbermen, all of our own kith and kin, pouring into the country. Too much in the past has our Church been behind in following up her children! but we trust that, as one of those lumbermen told me last winter, this time our Church will "get in on the ground floor." We must have two ordained men, at the very least, in that territory next summer; that is not a very large demand to make—two ordained men, and three men, to be prepared for Holy Orders, to help them during the summer months. We have at the present time absolutely no one to do that work. We have not money and we have not men; and these are our own people, hundreds of them, and they ask us to help them, and what are we to do? I tell you it is something that makes one think when one realises how men out there listen to the Word of God, and how they use it. Many and many a man, who while at home scoffed at religion and at God's Word, turns to it eagerly when he realises

* See the account of this young Student's work (p. 30.)

that although he is in the wilderness, still God is there. Men and women in England, living in this wonderful country, surrounded by spiritual luxury and means of grace, your churches and endowments are ours as well as yours. Do you realise what these brethren of yours are trying to do? these poor fellows going out to a new land, driven from the home country by economic pressure. There they clear the forests; there they build houses; there they are building churches and schools. They put their hands into their pockets, already too light, and they pay teachers and ministers and bishops; and they try to endow Dioceses, and to do it all in one generation! What has been done in the past in 40 or 50 generations we are trying to do in one, and, therefore, I say that without any loss of self-respect we can turn to you, and ask you to help us to build up that new country upon a sound basis of religion. There is a danger, a very real danger, that men breaking away from old associations, and going into that new country, and seeing its wonderful fields of golden corn, its great forests, its wonderful rivers with their mighty cataracts only awaiting the touch of Aladdin's wand to transfer them into mechanical and electrical power—there is a danger, I say, less such men should worship the creature rather than the Creator. That must not be. Until these last few weeks I have been a stranger to England, although I always called England home. When I came here I wanted to see your wonderful cathedrals, and I saw them, and the first thing that struck me was not their beauty, but that the men who built those buildings must have had wondrous faith. Those men built not for time, but they built for eternity. And shall our faith be less than theirs? Shall our faith, after all these centuries of light and leading, be less than that of our forefathers? The times that cease to believe in God and in immortality may continue to utter the holy words, "Progress and duty," but they have robbed them of their sanctity; and when our fathers' faith in God shall go, and we Anglo-Saxons become materialistic, and bow down to a mud god, and live by ethics of pleasure and not of duty, then justice will fade in our institution, and "Ichabod" may be written on our hearth and home; for loss of faith would be the most disastrous loss that could ever befall young Canada, just as I trust the triumph of our fathers' faith will soon be the most sublime history in the annals of our time.

The empires of the past have fallen because as they became great they became self-centred, forgetting that selfishness was the surest road to national decay. But I believe that this great Christian Empire has learned a truer policy, and that England's greatness comes, not from what she has, but from what she has given to the world. Her wealth, her intellect, her ideals, and her faith have been virtually spent in the service of mankind. Therefore, it has come to pass that to-day her sons in every land rise up and call her blessed, for she has bound them to herself by the golden chain of love; and I say that this mother of churches can make no better investment than to build up a new Republic upon a sure and religious foundation; therefore, in this great crisis the Church of Canada turns to the mother that gave her birth, and this is what she says: "Entreat me not to leave thee, or cease from following after thee, for whither thou goest I will go; thy people shall be my people, and thy God my God."

THE ARCTIC MISSION.



HAVE just read in the "MAILBAG" the account of Mr. Greenshield's and Mr. Bilby's remarkable voyage home. Truly GOD brought them through many and great dangers. This will, however (D.V.), be the last of such voyages, as the route from St. John, Newfoundland, will be shorter and safer, and we shall be going North this year from this port. I thought many friends might like to know how they can help us in this new Arctic Mission. The first *great* need is earnest, wrestling prayer; prayer for the men, prayer for wisdom in making plans, prayer for a proper vessel, and prayer for a safe voyage. Again, all kind friends who helped us in the past, by sending us useful articles for the Eskimo, can now renew their efforts. Mr. Baxter will gladly receive their contributions, and will, later on, send them to the port of embarkation. I would also like to impress upon friends the importance of giving, as GOD shall lead them, means to continue the work. They have nobly responded and given enough to *start* the Arctic Mission, but after it is started a large sum will be needed annually to keep it going in a proper manner. I understand from Bishop Holmes that a Conference will be held in Canada, so that definite plans may be arranged for the forward movement among the Eskimo. I am sure that friends will earnestly pray that the Arctic missionaries may be guided by the Holy Spirit, and plans formed, which will bring much glory to GOD. There is one comforting fact that, when we are seeking to extend CHRIST's Kingdom, we are quite in line with His Will, and if in line with His Will, we know that we have the petitions that we desire of Him; therefore the Arctic wilds are given to us in answer to prayer, although it may take time before our prayers are fully answered as regards the actual occupation of the same. This fact, for it is a fact, has given me strength and comfort in many a trying time.

Mrs. Peck, I am thankful to say, is keeping very well.
100, Blake Street, Barrie, Ontario,

E. J. PECK.

January 18th, 1909.

A WALK TO THE RAILWAY CAMPS.



JUNE 1st.—With my pack on my back I left Matheson, and arrived at Watabeag about 10 a.m., intending to take train to Driftwood after dinner, but found that I would have to stay till over half-past six the next morning.

During the afternoon, on walking down the track, I met two boys and a little girl carrying some heavy parcels; I stopped and helped them, and, in conversation, found that their names were Bennett, and they had lately come from St. Anne's, Toronto. Altogether there are now six families clearing ground for agricultural purposes in and around Watabeag.

There is a company called the Canada Lands Improvement Company that clears the ground for the settler for the pulp which is on it.

Later on a fire broke out, and I was called upon by the fire-rangers to help to extinguish it.

I slept this night in a car on the railway track.

June 2nd.—Left Watabeag 6.30 a.m., and arrived at Driftwood City 8 a.m. I had the honour of being the first, outside of the railway officials, to enter into Driftwood by rail.

The country is beautiful, and looks like developing into a good farming country. Here the Government have cleared 50 acres to use as an experimental farm.

The bridge the Railway Commissioners are putting up at this spot will be a very long one, and will be 85 feet high.

Had my meals along with the Italians and Bulgarians, and at night slept in the foreman's camp. The hour for turning in is 9 p.m.

We had three short services: one amongst the teamsters, another with the Boks, etc., and a third with the foreigners.

June 3rd.—Set off at 9 a.m., and arrived at Camp III. for dinner; with the exception of the foreman and the timekeeper all were foreigners.

After dinner started northward once more, and met three or four men on the road, so I stopped and conversed and gave them some tracts.

Once my attention was arrested by a shout, and turning, saw a man beckoning to come into a shanty close by. There I found that they were blasting. Here I found there were seventeen of them, and after a rest and a talk, and leaving tracts, I passed on. Further down I came across a camp, occupied by four engineers, and later on came to Meadow Creek, but did not stay there for a service on account of the men working late. After a further tramp, this time through a muskeg, I landed and stayed the night at Camp IV., where I had ten men to service on the logs.

June 4th.—To-day's journey was for the first mile through muskeg, at times up to my knees.

After two miles' walk I came upon a stretch of country containing Jack-pine. Later I heard the stretch was five miles long and three miles broad. It was sandy, and walking through was lovely. Arrived in time for dinner at Camp V., I beg pardon, "Jack-pine City."

No service, but talked to some Bulgarians and found that they were Christians, and made arrangements for service on Saturday evening.

Mr. Banting, the clerk here, is a cousin of the Rev. McLean Banting.

June 5th.—The walk to-day was a varied one, the first half was splendid walking on top of the "dump," but, oh! the other half (four miles) was through muskeg up to one's ankles, and now and then up to the knees.

The country here is just lovely, and in places will only take a little clearing—in fact, just off the right-of-way there is a lot of meadow ground.

I arrived at the last camp, the Broken Home, about fifteen miles from the Junction, and in the evening had a service, 24 men present. Here I met my old friends of last year, the mosquitoes. During the day it was 103 in the sun, 85 in the shade. Visited sick man in the afternoon.

June 6th.—Left Broken Home early on account of the terrific heat

in the middle of the day. Found some Englishmen, who, when they discovered that I was coming into their "shack," hid themselves under the bed, but in I went and pulled them out.

Dinner with the foreigners at Nelly Lake, and spent the afternoon with the engineers. Afterwards I walked $2\frac{1}{4}$ miles to Camp V., and had a splendid service—bringing the engineers and fire-rangers along with me. About 30 men present, about 15 of them English-speaking.

Walked back to Nelly Lake and stayed the night. The sun was hotter to-day, and the flies were very bad.

June 7th, Whit-Sunday.—Left Nelly Lake, and arrived for dinner at Camp II., and afterwards walked to Camp IV. Flies bad; 112 in the sun.

In evening walked a mile and a-half to McGinty's Herrin' Camp at Meadow Creek, and had a nice service; fifteen English-speaking men were present.

Walked back to Camp IV. for the night.

June 8th.—Left Camp IV., and on my way home called at Camps III. and II., and arrived in Driftwood in time to get the train for Watabeag, a distance of 12 miles.

After tea, journeyed on to Matheson, arriving there 9.30 p.m. very tired, owing, no doubt, to the fact of having no sleep the night before on account of the flies.

On the 9th we had a snowstorm in the Chutes, a fact one can hardly believe: one day 112 in the sun, and two days afterwards snow.

In all I covered 68 miles by foot.

CLAUDE E. HOWARD.

MOOSE FORT BOARDING SCHOOL.



WISH to take this opportunity of thanking the friends of our Home for the splendid bales, which reached us safely in October. Our hearts have been warmed by the kindnesses of friends in England, and it makes us happy to feel we have your sympathy and help. You will, I am sure, be glad to hear that our School is progressing well, and all our children are in splendid health and happy. We now have twenty-two pupils in the Home, but hope to increase this number by Christmas. In this lonely part (300 miles from any railroad), without doctors, there has not been one death in the Home, and very little sickness, since the School was first opened three years ago; another testimony, surely, to God's increasing love and protecting care. We are trying to teach our children English rules of cleanliness and respectability, and what is immeasurably more important, and best of all, to know that JESUS is their Saviour, who died for them, and who loves them. Friends, pray for us, that our hearts may be warmed with His love.

We hope to have our annual Christmas-tree soon; this, of course, is the happiest event of the year for the children. We are well supplied with toys and dolls this year, thanks to the friends who have again remembered us. The children are very fond of games, chess, draughts, dominoes, ping-pong, checkers, marbles, or any other kind of games; could not some kind friends send us some next year?

Last June our Principal, the Rev. Mr. Banting, left us, and has gone to Athabasca Diocese, since which time there has devolved upon me the responsibility of the School besides that of Missionary-in-Charge; but we trust shortly to have a new teacher, who will be able to take entire charge of the boys. We are all happy here, and thank all who sent so many useful things in the bales for our Boarding School. If they could only see how many poor, helpless, and destitute Indians there are here, they would realise perhaps even more what a "blessed thing" it is to give.

Moose Fort, Oct. 1st, 1908.

G. E. RENISON,
Missionary-in-Charge.

RUPERT'S HOUSE.



THREE weeks ago another was added to the number of our children; this time a boy, a large, strong, healthy child. My wife is getting about again now and seems well, but very thin. Yesterday we opened our M.L. bale, and were surprised to find so much. Our very best thanks to you for the groceries and other things, and please thank all kind helpers who sent us so many useful articles to gladden the hearts of the widows and orphans, and to cheer the lives of the aged. We have had a most disastrous summer with our Indians. A flood of sickness swept away many, for in three weeks we lost more than we usually lose in eighteen months. This morning we heard of two more, both drowned while fishing. The work goes on, but there is much yet to be done. To leave the Indians to care for the Indians, to withdraw all European support, as so many, who know nothing of the true condition of the Indian, are advocating, would be to leave the blind to lead the blind, or, at least, to be led by those who see men as trees walking.

September 10th, 1908.

J. E. WOODALL.

MOOSONEE CHURCH EXTENSION FUND.

*Receipts by T. HOLMES BAXTER, Treasurer, English Auxiliary,
from December 1st, 1908, to February 28th, 1909.*

	£	s.	d.
Per G. J. Money, Esq.—			
St. John's, Fitzroy Sq.,			
Collection ...	1	3	8
T. G. Smith, Esq. ...	0	10	0
Miss Wartnaby ...	0	10	0
Mr. and Mrs. Bird (Wm.			
Wapachee) ...	5	0	0
Miss K. Cox ...	1	0	0

	£	s.	d.
Per G. J. Money, Esq. (cont.)			
Miss Prideaux ...	0	5	0
Mrs. Hill ...	1	1	0
Misses Dixon ...	3	0	0
Per Rev. T. A. William-			
son (Collection) ...	4	8	0
Miss Orr ...	1	0	0
Miscellaneous donations,			
per Archd'n Renison...	1	4	0

	£	s.	d.
Per G. J. Money, Esq. (<i>cont.</i>)			
Mrs. Crabbe ...	0	5	0
Miss Cooke ...	0	1	0
Miss Bowles ...	0	4	0
Mrs. Sealy ...	0	5	0
Miss Sale ...	0	2	6
Miss Tolley ...	0	10	0
Miss M. A. Martin ...	5	0	0
Mrs. Alexander ...	0	3	9
Misses Fry ...	0	10	0
Miss Hall ...	0	2	6
Sir F. B. Outram, Bart.	0	10	0
Mrs. Williams ...	0	5	0
Miss Paverley ...	0	8	0
Miss Puddfoot ...	0	5	0
Mrs. Stobart ...	0	5	3
Miss Hesse ...	0	10	0
Mrs. Thompson ...	0	10	0
Miss Burn ...	0	5	0
Pan-Anglican Congress, Diocese of Carlisle (for (Eskimo Work) ...	10	0	0
Mrs. and Miss Broughton (box) ...	0	15	0
Miss Schulhof ...	0	2	6
Miss L. Churchill ...	2	0	0
Miss J. E. Gorham ...	5	0	0
"Anon." ...	20	0	0
Miss Braithwaite ...	5	0	0
Redman's Call, per the Record ...	27	15	0
"Anon." ...	25	0	0
"Anon." ...	25	0	0
A Friend, Cheltenham ...	50	0	0
A Friend ...	60	0	0
"Anon." ...	5	0	0
Rev. Canon Plummer ...	1	0	0
W. E. Gillett, Esq. ...	1	1	0
Miss Chase ...	5	5	0
Mr. & Mrs. H. Fenwick ...	5	5	0
Miss Chase (box) ...	0	7	10
Miss Green ...	0	2	0
Mrs. Wilkins ...	0	1	1
Per Bishop Holmes ...	235	0	0
Miss Woolmer ...	0	5	0
Baroness Berners ...	1	0	0
Per Mrs. Norman— Mrs. Norman ...	1	0	0
Miss Hocker ...	0	10	0
Per Mrs. Medland— Major and Mrs. Coppin ...	1	0	0
Miss Thornton ...	0	10	0
Miss Ollive ...	0	5	0
Miss Hensham ...	0	10	0
Miss Browne ...	0	10	0
Mrs. Page ...	0	10	0
Miss Fry ...	0	10	0

	£	s.	d.
Per Mrs. Medland (<i>cont.</i>)			
Mrs. Langdon ...	1	0	0
Mrs. Medland's box ...	2	6	0
Mrs. Poole ...	0	10	0
Per Miss Brown— Old Coral Friends ...	0	10	0
Miss C. Maldon ...	1	1	0
Miss McDougall ...	1	0	0
Miss A. Becher ...	1	0	0
Miss E. O'Dwyer ...	0	3	6
Mrs. Longland ...	1	1	0
Mrs. Redfern ...	1	1	0
Per Rev. W. Owens— Offertory at Llanrhaird, Nr. Denbigh ...	0	10	3
Rev. E. Hibbert ...	1	0	0
Miss Batty ...	0	5	0
G. Scott, Esq. ...	0	10	6
Miss E. A. Green ...	0	10	0
Per Bishop Holmes ...	103	2	6

For Arctic Mission.

Miss H. ...	0	10	0
Miss Coulimore ...	0	10	0
Per Bishop Holmes ...	15	0	0
Miss Howard ...	0	10	0
Miss A. Warren ...	1	1	0
Per Mrs. Medland ...	0	10	0
Mrs. Poole ...	0	10	0
Per G. J. Money, Esq.— Miss Clarke ...	4	0	0
Pan-Anglican Congress, Diocese of Birmingham ...	5	5	0
Diocese of Winchester ...	5	0	0
A Thankoffering ...	2	0	0

For Rev. E. W. Greenshield's Mission.

(For Christmas, Groceries, etc.)

Per G. J. Money, Esq.— C. Murray ...	0	2	6
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Miss Drury ...	0	2	6
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£676 8 10

Diocese of Keewatin.

THE BISHOP'S LETTER.



A VISIT TO THE MISSIONS ON LAKE WINNIPEG.

ON the 1st of January I left home to visit the Missions of Fort Alexander and Black River on Lake Winnipeg. Going by train to Lac Du Bonnet, I was there met by the Rev. E. Thomas, who had driven in twenty-five miles to meet me. We started early on the 2nd, and, the day being fine and bright, the drive of twenty-five miles to Fort Alexander was quite enjoyable, though, after sitting in a cutter for four hours, we were glad enough to stop for dinner at the house of a French settler before finishing our journey to the Mission where we arrived about 5 p.m.

Sunday was a busy, but very happy, day. We began our service at 10.30, when the church (which had been tastefully decorated for Christmas entirely by the Indians) was quite full, and we had a most hearty service partly in Indian and partly in Ojibway. I had the pleasure of confirming 28 Indians, and afterwards most of them stayed for the Communion; they had their Christmas Communion the Sunday previous when over 60 partook.

After a hasty lunch I found a team of four dogs awaiting me, and started for Black River, 20 miles, intending to have Confirmation there and then return to Fort Alexander. When we got out on the Lake travelling was very heavy, and a gale coming on we did not reach the Mission until after 6 p.m. This work is carried on by an Indian Catechist under Mr. Thomas, and the people had been waiting for me most of the afternoon, and just before we arrived had dispersed to their homes, some distance away; however, some of them saw us coming, word was passed round, the bell rung, and by 8.30 the little church was packed. We had a baptism, then five candidates were confirmed, and we closed by a Communion Service, when 25 Indians knelt around the LORD'S Table. It was nearly 11 p.m. before the service was over, and, of course, it was impossible then to start back. I slept, therefore, in the house of the school teacher, Mr. G. Slater, and started early next morning on the return journey.

Much snow had fallen in the night, it was bitterly cold and blowing quite a blizzard, so that oftentimes we could not see the trail or anything a few yards away. We reached Fort Alexander in about six hours, glad to get in the shelter of the woods. After a hurried meal I drove off again a mile and a-half to visit a sick child, and then three miles to visit the Hudson Bay officer. Next morning I started at 8 a.m. for Selkirk 50 miles away, Mr. Thomas driving me with his team of horses. It was bitterly cold, being more than 45 deg. below zero, with a strong wind blowing right across our track and cutting into our faces. The trail was very heavy and travelling slow. After four and a-half hours we stopped for dinner at the home of a settler, and were very glad to get indoors for both of us were frozen. After

an hour's stop we drove on to Broken Head, and stayed for the night with the Rev. and Mrs. Coates, who very kindly and hospitably put us up. Next morning we had another cold drive of 25 miles into Selkirk, much of it through open bleak country where the cold was indeed terrible; when we reached Selkirk, after four hours and a-half, we were told it was 50 deg. below zero. I doubted this, but found it had been more than 40 deg. below.

I have had some very cold trips in the North, but in younger days could always run after my dogs, and in this way keep fairly warm; but sitting in a cutter, with 45 deg. below zero, and a gale blowing, is in a way worse, though it does not entail bleeding feet and tired limbs. It was, however, a real joy to be able to visit these Missions, where the Indians are making great efforts at self-help. The Church at Fort Alexander has been entirely re-seated, a new organ purchased, and also lamps, so that it looks very nice indeed; they have spent nearly \$400, and a very large part of this was given by the people themselves, yet they are very poor indeed, and especially this winter, as there is no fishing, and very little work to be had at Fort Alexander; but I am quite satisfied they are better for learning to help themselves, and not being spoon-fed from outside sources.

J. KEEWATIN.

TROUT LAKE MISSION.



MY DEAR BISHOP,

Just a line or two to let you have knowledge of our condition, which, I am sure, you would like very much to know.

In the first place, I must say we are all well, though my wife not at all in the best of health; but thank God that He has been so gracious to us. In my last letter I mentioned some deaths amongst my people, and am sorry to have to add more in this letter; there have been five more deaths since. We have now a young man at the place at the point of death. I am glad to say that, by his own confession, he seems happy in Jesus.

When I was at Severn last fall, I was very sorry to see only very few of the people, only three men and nine or ten women and children. They were in a bad state for supplies, not having a pound of flour or bacon at the place, on account of the supplies not having come from York, though it was the end of August. We have snow here nearly three feet deep, but have only had two or three cold days as yet.

I am sorry to say I did not get any books from York Factory. This is the third year it has happened like this; however, I am going to see for myself in summer. There is not even a thing to work on the church with, just standing the same as it was when you came nearly three years ago. Now, I must not say any more, only hope that things will turn out better in the future.

Trusting to hear from my dear Bishop soon, I now close with best wishes from us all,

I am your servant in His service,

Dec. 16th, 1908.

WILLIAM DICK.

[We remind our readers that Mr. Dick is an Indian, and we are glad to receive a letter from him. See "MAILBAG" for January, 1908 (p. 101).]

CHURCHILL.



HERE is a packet leaving shortly, and with it some account of our doings during the past few months.

May 9th.—Yesterday evening an interesting lecture was given to the white population by Major J. D. Moodie, who illustrated his many hazardous travels in the North by magnificent lantern slides. Our little girl, Geraldine, was baptised at this morning's service, May 10th.

May 17th.—The Chipewyans arrived during the week, also a few families of Eskimo. There were three Indian marriages this morning, four adult and five infant baptisms this afternoon. Sarah Bird, a Cree girl from York Factory, was called to rest this evening after much patient suffering. David Anderson, a Chipewyan, has been appointed Sunday School teacher to the Indian children. He is an earnest God-fearing Christian. We pray God to bless and prosper him in the work of a class of forty. Mrs. Sevier had the Sunday School for the Fort children at the Mission House this afternoon. The Eskimo were very attentive at their camp to-day. An Eskimo boy, Innook-tayook (saltman) has taught several of the other lads the Lord's Prayer, having learnt it at the Mission School early in the winter.

Geese are very plentiful this year, over thirty were brought into the Mission during the past week, some of which were salted for future use.

June 7th.—There were nine communicants at the English service, ten at the Chipewyan. The annual collection amounted to twenty-five dollars. Day school commenced in June for the Indians; average attendance for the week, thirty-five scholars.

June 1st.—The river broke up and went out last Monday. A large number of men are at the Eskimo camp to-day. They have so much fish, seal, meat, and blubber, that the missionary arrived home sick and ill. Two squatters arrived by canoe July 18th, bringing a splendid mail. All good news from Home. Service for the sick at Jacob's tent this afternoon. So much illness keeps Dr. La Croix and us very busy. Four canoes arrived during the week, bringing many visitors and surveyors, who have commenced marking streets, etc., on the other side of the river.

August 9th.—Ellen, a Fort girl, died last evening—another laid to rest in sure and certain hope of a glad resurrection. The surveyors and those on the other side were visited in the week.

The ship came in on August 26th—such a busy, exciting time. The services were full of praise and thanksgiving to-day :

“ For His mercies aye endure,
Ever faithful, ever sure.”

All the Indians and Eskimo left in September. Monday and Tuesday were busily spent in distributing the warm things so kindly sent us through the M.L.A. To each of our kind fellow-workers we send our heartiest thanks. The looks of satisfaction on the dark faces spoke volumes for the value and utility of the many acceptable gifts.

To the Holly Hill and Fleet Working Parties, to those who helped in sending paints, etc., for the Church and Mission, to a kind, unknown

friend for two very useful books, to all our dear friends for the very substantial help sent us, we send our sincere and hearty thanks. Last week fourteen Indian hunters came in for trade, etc., and fires were started in our little church, and we met together on two occasions for prayer, praise, and a talk on Christ and the Christian life. They set out immediately for their lonely hunting grounds, and we do not expect to see them again till Christmas. Our dear and much respected friend, Mrs. Moodie, took the photo of the Chipewyan School, and has very kindly given me permission to send it to the "MAILBAG." We owe her a great debt of gratitude for love, help, and sympathy. The winter has been very mild indeed. so far this year, with no signs of deer;



CHYPEWYAN DAY SCHOOL.

REV. F. C. SEVIER, CHURCHILL.

[Photograph by kind permission of MRS. MOODIE.

perhaps, we may be able to obtain fresh meat from a few Eskimo, who are expected to arrive in February.

We specially ask your prayers for our good Bishop's visit to us during the coming summer, for the Indian Confirmation candidates, that they may be rooted and grounded in the love of Christ, and that we ourselves may be guided by God in all things.

A police patrol leaves on November 20th. Major Moodie had intended taking Mrs. Moodie right through, but now she is coming to us, while the Major goes as far as Split Lake. It is quite possible they may go out in January. I think the Major is waiting and hoping to receive news of a patrol, which left for Fullerton last August in one of the Hudson Bay coast boats, and has not been heard of since. The rough weather we had in August kept the boats at York Factory from going out to the *Pelican* for eight days, so that the patrol may be all

right, and yet the fall has been very mild, with no ice to speak of until the beginning of this month. The Hudson Bay Company are sending men and dogs along the coast as soon as possible.

Three surveyors have been busy all summer marking out streets and town site on the opposite side of the river, and are now going out with the patrol.

Last summer was the happiest and most encouraging one I have had with the Indians. They seem to be advancing in the knowledge of Christ, and in grasping and living the Christian life. Fourteen Indians came in last week, and we had two services. I expect all the men in for Christmas.

Mrs. Sevier has been fairly well all summer, but was very poorly last week, and we had to consult the doctor. He thinks that our going home next summer will quite set her up again.

Yours obediently,

F. SEVIER.

October 23.—We send our heartiest thanks for the gifts. The warm and comfortable garments were in every way useful and acceptable, and are giving much pleasure and comfort to our copper-coloured friends. We were so happy to receive the groceries and thank you very much for them. The weather of late has been very wet and trying; we are longing for the cold and snow to come, with the possibility of getting out and about; also for obtaining fresh meat which has been very scarce hitherto. All being well, we hope to be home in England somewhere about this time next year.

Mrs. S. writes: How grateful we are for all your kind help. We have had a busy, happy summer, the Indians were near us all the time and consequently we saw a great deal of them. They were all, men, women, and children alike, much interested in our baby-girl; their name for her is "Yalli Yain" (little minister). I am glad to say she is a bonnie healthy little thing, and very good; she does not seem to mind the cold in the least."

Oct. 23rd.

YORK FACTORY.



DURING the first part of the year I was not very active owing to frequent attacks of appendicitis, but I was able, with the help of Joseph Kechekesik, an Indian Catechist, to keep up the Sunday services and the day school, besides superintending the work of getting out logs and sawing lumber for a Mission House.

INDIANS IN DISTRESS.—About Christmas time, when the Indians began to arrive, we learned that the struggle for life was quite a serious matter for them. Partridges, rabbits and deer were very scarce, and in certain localities the Indians could find nothing in the way of food, and were driven to seek for food from the fur-traders' supplies. Fur-bearing animals, too, were scarce, and the poor Indian had very little to barter for imported food.

One Indian family had gone up from the East Coast into the interior to seek for better hunting grounds, and he had nearly starved to death before relief came. Each day he expected to come to the haunts of the deer, the rabbit or the partridge, but each day went by without seeing any signs of animal life, and each day he was going farther and farther away from the Settlement of York Factory. At last he was obliged to eat the *pelts* he had gathered to trade in the store when he "went to town." Some of the H.B. Company's traders found the family when they were near death's door, and saved them by giving them what food they could spare, and helping them to travel to the Fort. There were other families who found existence a hard problem to solve, and these hard times, coming so early in the winter, led us to think that the Indian would have a very hard winter.

CHRISTMAS IN THE FAR NORTH.—A few days before Christmas the Indians began to come into the Settlement, coming from various distant hunting lodges, in order that they might partake of the Holy Communion, on one of the greatest days of worship in the Christian Church. When one thinks of the miles and miles those people come for the Holy Communion, the rough and dreary travelling, the intense cold weather, and sometimes having little to eat, one cannot but admire them for their perseverance and faithfulness. They show what brave and consistent Christians are willing to go through to carry out the Lord's Command, and they stand out as a noble example to many a lukewarm congregation in civilised lands. At the morning service on Christmas Day there were 80 people present, and in the evening there were over a hundred. Out of this number, 69 stayed for Holy Communion. The quiet reverence and deep devotion during the Celebration would impress white visitors, and, perhaps, they would be convinced that the Gospel has not been preached to the Indians in vain. As I intended leaving my station in March, I had informed the Indians in the fall that they would be called upon to bring their donations to the church at Christmas, instead of at Easter as usual. Accordingly a collection was taken up during the Christmas service, and the Indian congregation gave \$53, while our small English congregation gave \$22.73.

Considering that the Indians were finding the winter a hard one, it was very praiseworthy that they were able to contribute so much, and it showed their earnestness and desire to help in the support of the work.

While the Indians were all together in the Settlement, a meeting was held in the school-house to discuss the invitation of their brethren of Split Lake, that they should abandon York Factory and migrate to Split Lake, and thus become part of the Split Lake Band.

It was decided that the Indians of York Factory would remain faithful to the old Settlement, as they had no desire to change their abode. They had been cared for spiritually and temporally in the past, and they did not think they could be any better off elsewhere. So a polite and decided answer was sent to the Indians of Split Lake to settle the matter for all time.

During the week following Christmas Day, we had our usual Christmas Tree Exhibition, and many people, young and old, were made happy by the distribution of the presents.

VISIT TO STURGEON LAKE.—As I had been away from my station all summer, and had not seen many of the Indians, particularly those of Sammattawa River, I decided to go round and look them up on their hunting grounds. Owing to the weakness in my right side, I was not able to tramp on snow-shoes all the way, but with the help of a good team of dogs and two men I managed to travel to the distant hunting lodges. We started off from York Factory, soon after all the Indians returned to their huts and wigwams, in the first week of January. The recent snowstorms had filled up the trail, and the travelling was very hard work for men and dogs, but we pushed on over snow and ice, through forests and over plains. On our fourth day we came to an Indian wigwam, where there were two families. We stayed two hours with them, giving them the benefit of a missionary's visit. They were people I knew well, who feared God and tried to live consistent lives. Continuing our journey, the same day we came to three huts, which represented the home and storehouses of an Indian fur-trader.

This is a centre in the fur-hunting district, and here a gathering of Indians may often be found. On this occasion they had all gone off in various directions, and there were only two families at the Settlement. I stayed over the night, partaking of their kind hospitality, and speaking to them of Jesus the Mighty to save. The old man in this house was the old man who was confirmed with his son and daughter in 1904, and all three, with the mother, partook of the Holy Communion for the first time, reminding me, as I said then, of Joshua, "As for me and my house, we will serve the Lord." Since he decided for Christ he has proved his sincerity, and quietly does much good among his friends and acquaintances. We talked until far into the night about Christian experience and the blessings of the disciples of Jesus Christ.

The next morning I continued my journey up the Sammattawa River, and then into Sturgeon River, until finally in two days' time we came to Sturgeon Lake. Between 10 and 11 o'clock at night on a Saturday we came to an Indian hut and a wigwam. The people were fully expecting me, for they were still up, and all came out to welcome me as the barking of dogs announced our approach. There were 40 souls together here, and nearly all were crowded into the log hut. They had gathered from different lodges that day to meet me at this point, so that I should not have the trouble of going any further. The next day was Sunday, and we spent it by having first a prayer-meeting in the early morning, then service and sermon at 11 a.m., quiet talks afterwards, service and sermon at 3 p.m., at which service there were four baptisms, and in the evening we had Bible reading and prayer. The people showed great interest and earnestness in the religious meetings, and many questions were asked. These people were more fortunate than others in this country, having all the deer meat and fish they could consume, and they sent an invitation to all those, their brethren, who were suffering from hunger, to come and share their store and fare with them until better days came again.

The following day I said farewell to these kind people, and turned my steps homewards. On the way I called in and stayed at two

dwelling places, and cheered the people by the Word of God and religious counsel. The cold was intense, the weather stormy, and the travelling and circumstances were not what one would choose, but the missionary felt cheered and happy in the knowledge that his converts were trying to be faithful and true children of God. When the *heart* is *right* and *happy*, what *matters* it if outward circumstances are rough and hard?

MAILS IN THE FAR NORTH.—On arriving at York Factory I found that the mail had arrived, and there was a pile of letters and papers and magazines awaiting my attention when I entered my rooms. It was a *most welcome* and cheering sight to a tired and half-frozen missionary, and I made up my mind I would take two or three days' holiday, and forget all about the trials and hardships of a missionary's life while reading the messages of friends from afar. Soon after the arrival of the mail other dog-teams came in from Fort Churchill and Severn, and news reached us of our workers at these places. At that time the Rev. and Mrs. Sevier were in good health, and doing their duty as well as circumstances would allow. The Rev. W. Dick, of Trout Lake, was having much sickness among his people, but he stated that he was meeting with much encouragement in his visiting, and he believed that there were several conversions. William Stony, an Indian, who conducts service at Fort Severn, wrote of much suffering among the Indians from scarcity of food. The Rev. W. Dick had visited Severn during last summer, but had not met the greater number of Severn Indians.

R. FARIES.

(To be continued.)

CALLS FOR PRAISE AND PRAYER.

Praise

- (1) For young Mr. Howard's faithful work (p. 28).
- (2) For all God's goodness and love to His messengers,
- (3) For allowing His people at home to help and cheer them in their work for Him.

Prayer

- (1) That Bishop Holmes may have a safe voyage, and that he and Mrs. Holmes may have great blessing in Athabasca.
- (2) That God would guide those responsible in the choice of his successor for Moosonee.
- (3) That the parents of Mr. Howard may be comforted in the loss of their son (p. 28)
- (4) For the children of the Missionaries.
- (5) For the new Arctic Mission, that men, wisdom in making plans, a suitable vessel, and a safe voyage for the Missionaries may be granted (p. 30).



THE CHILDREN'S SLED.

DEAR LITTLE PEOPLE,

How very quickly the weeks pass by and bring the time for your letter again. Just now we are enjoying such beautiful sunny weather, that it makes us almost feel that spring is already here, as it will be when you read this. I want to have a little talk with you about the spring, and what it can teach us. It is a very bright and happy time, is it not? We begin to see the trees put on their new dress of fresh green leaves; the bulbs we planted in the autumn show themselves with their delicate blossoms; the fields begin to look green with the corn that has been lying in the dull brown earth during the long winter; the birds, too, who have been away or have been very quiet, begin to sing again so joyfully, and there is new life everywhere. The spring, too, is a time for much work to be done. If we want flowers in the summer, or a good harvest in the autumn, seeds must be sown and plants must be put in, and then the rain and the sunshine are sent to make them grow. The spring has many things to say to us, but we will just think of two. First, it speaks to us about our own lives. It is spring-time with you now, and I wonder whether you are doing your best in it, what kind of seeds you are sowing, what kind of flowers you hope to have as you grow older, what kind of fruit you will have in your lives, what kind of a harvest at the end. Jesus wants you to come to Him in all the freshness of your spring-time. He wants you now to sow the seeds of the fruit which He loves to see—"The fruit of the Spirit is love, joy, peace," etc. (Gal. v. 22.)

Again, the spring speaks to us of another "sowing-time," the preparation for the great Harvest Day, when God shall send His reapers, the angels, to gather the wheat into His garner. It seems sometimes as if that day was drawing very near; but it is still delayed, that we may have a little more time to sow the seed. This is a sowing in which God wants us all to take our part. He wants His Word, the heavenly seed, to be scattered throughout the whole world, so that when He comes again He may receive a glorious harvest of precious souls. There are many places where that seed has not yet been sown, many places where the soil—men's hearts—is ready and waiting for it. God looks to you and to me to help in the sowing, for there is not one of us, however young, however weak, but can do something. I hardly need to tell you again of the ways in which we can help. We have often thought of them together, have we not? so that if we *know* how to help, we must now go out and *do* it. Our Master is calling for labourers, shall we not each one answer, "Here am I, send me?"

Your loving

Chignal Rectory, Chelmsford.

"AUNT NANCY."

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(For General Notices see page 26)

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Letters for YORK FACTORY and CHURCHILL.—Mails leave Winnipeg *about* December 10, March 10, and probably June 10. Letters addressed c/o "H. B. Co., 1, Lime Street, London, E.C.," leave end of May.

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